THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 36. Vol. XXXII. Tuesday, September 6, 1870. Price One Penny.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 550.)

Flimby, near Maryport,
Cumberland, May 15, 1870.

J. Jaques, Esq.

Dear Sir—I beg to thank you for your full and interesting answer to my inquiries, which was forwarded to me here, where I am passing two or three weeks for change of air, with my husband and little son. I cannot at all agree with your views on the subject of polygamy, but all honest convictions, candidly stated, deserve respect, and I may add that the respect you express for women and womanhood, and your impartial condemnation of men's shortcomings towards women, might put many of our (so-called) Christian monogamists to shame.

I readily admit that polygamy is a lesser evil than legalized prostitution, because in the one case a man accepts and fulfils, and in the other repudiates and flings aside with the most bare-faced selfishness, responsibilities assumed for his personal gratification, and as being the lesser evil I regard it as having been and being widely tolerated by Providence, but still only "for the hardness of men's hearts," and I believe that "in the beginning it was not so," and will not be so in a regenerate state. In heaven I believe that every human soul will have its own male or female partner to all eternity, and that the two will be one. True marriage, according to my faith,

> "Here not alone doth make two hearts one flesh,
> But rather spirits twain one angel there."

And whatever falls short of this true marriage is but a temporary result of, and permission to, human frailty.

I would (though without at all expecting to shake your convictions, which are evidently sincere and well-rooted) just point out that in these *highly civilized* countries, as they are called (demoralized would be a better word), where Christianity is professed, and heathenism and brute materialism are too widely practised, polygamy could offer no remedy, even for the deeper evils of prostitution, for this reason—one main cause of this latter is the selfishness of men who want pleasure without a corresponding burden, as they regard duty, and object to the expense and responsibility and trouble, &c., necessary for the support and protection of a wife and children. How would it mend matters to offer them the option of maintaining several wives and families instead of one? There may be some few dozen Englishmen wealthy enough to maintain several wives and indefinite child-

ren, but how could these few dozen marry all the millions of women in the country who are single or widows? The difficulty here is to maintain *one* wife in nine cases out of ten, and polygamy, even were it a theoretically desirable, would therefore be an impracticable, remedy in England. Moreover, though there *are* many bad men who do not now deserve wives, we cannot suppose or settle that they shall always remain bad, and if meantime the good men have married all the women, where are the others to find wives? To myself it is incomprehensible that women with any intellectual development should do anything but revolt against the idea of polygamy, and I think the true remedy for the present state of things is to be found in such mental and moral elevation of women as would make them firmly resolve and rejoice to live and die unmarried rather than throw themselves away in marriage, much more out of it, on unworthy men. Then and then only will men find it necessary to become worthy.

True and full reciprocity is necessary to my very conception of marriage, and this is impossible where several give their all to one who can only give each a share in return, and polygamy is therefore to my mind (I say it without a thought of offence, simply to show my very different point of view) simply no marriage at all.

But you have this great advantage as polygamists over the vicious, not over the true, monogamists of modern civilizations, that there is no hypocrisy on your side, whereas a man who professes to believe in monogamic marriage as a Christian institution, and yet lives the life so many do, is a dreadfully dishonest hypocrite, habitually profaning what he pretends to hold sacred.

And the women who profess such reverence for purity that they would not even speak to nor look at an unfortunate sister, but willingly associate with and even marry the profligate men who *make* these unfortunates, are a disgrace to their sex, and their marriages (made for money, position, and the like) are just as truly and often more culpably prostitution than that of the unfortunates who seem, at least, to have no other refuge from starvation.

But in every great cause martyrs are needed, and women must prove themselves *willing to starve*, to *starve in heart* for want of love, as well as in body for want of food, before womanhood will ever achieve its destined victory over the present profanations and desecrations of the relation between the sexes.

You see we shall neither of us convert the other, but I thank you sincerely for your courtesy in answering my questions and opening to me a certainly quite new point of view in respect to existing evils, and also for the permission, of which I may find occasion to avail myself, to make use of that information.

After the 27th I shall be at home again; till then my address is as above, though I am not meaning to imply that this calls for any answer, being itself an acknowledgement of yours.

With sincere regards and thanks,
Believe me,
Dear Sir,
Yours very truly,
MARY C. HUME-ROTHERY.

Liverpool, July 11, 1870.

Mrs. M. C. Hume-Rothery.

Dear Madam—Your kind acknowledgment of May 15, of the receipt of my answer of May 11, to your note of inquiry of April 28, came to hand May 17. It seemed to me that a few words further from me would not be unacceptable, besides in your acknowledgment several interesting queries were propounded, which common civility, to say nothing of courtesy, would have caused me to endeavor to answer for your gratification. But several journeys into the country, with other engagements and hindering circumstances, have prevented an earlier satisfactory notice of your views and queries. Will you be good enough to excuse the delay thus occasioned? This I have written at divers times, as I have found opportunity.

You say you cannot at all agree with my views upon polygamy. Never mind if you cannot at present. A woman of your intelligence and good sense, I am confident, will agree with

them sooner or later, if you live long enough, which I hope you will. Because they are true in the main, and will yet prevail. I know you will exclaim, "Never! Never!" But time works wonders and reveals many things.

I am not at all surprized that you do not agree with my views as to an effectual cure for many existing social evils. The principles which I advocate, and positively know to be effectual and beneficial, though far older than modern civilization, and directly sanctioned by Heaven, are so new and strange to Christendom, so radically different to the traditions, laws, and customs of the West, that it is no wonder that you find it difficult to reconcile your mind to them. But radical principles are needed to effect a radical reform, and that a radical reform is necessary I believe you are not disposed to deny, for I think your grief because of existing evils, and your desire for a competent remedy for those evils, are as thorough and deeply-rooted as my own. The more the principles which I advocate are investigated in a meek, teachable, and prayerful spirit, the more evident it is that they are the only principles which will produce anything like an approximation to the effect desired—the abolishment of the vile use of women. Many laws, habits, and customs derive their prestige, prevalent force, and tenacious hold on the minds of men and women simply from the power of tradition, and are by no means necessarily in strict accordance with divine or natural laws.

You readily admit that polygamy is a lesser evil than legalized prostitution. Much of the good in mundane affairs is relative rather than absolute. But why should not the lesser evil be chosen, when it is evident that, if it be not, the greater evil will prevail? When you must have one of two evils, the old saw is good—to choose the least. But there is no evidence that polygamy is necessarily an evil. The grievances of polygamy are mostly imaginary or avoidable, while those which attend monogamy are real and tangible, and preachers, moralists, philosophers and statesmen confess that they cannot get rid of them, but call them "necessary evils," which they are not, for they can be got rid of advantageously. I am telling you how this can be most effectually done, and I have seen it done, therefore I know whereof I speak.

You imply that the responsibilities of polygamic marriage are assumed by man for his own personal gratification. If you mean by this that those responsibilities are necessarily so assumed, permit me to say that you are laboring under a serious mistake. Prostitution, adultery, all really illicit gratification is necessarily engaged in for unworthy purposes on the part of one if not both parties. But polygamic marriage is not necessarily unholy in either party, any more than monogamic marriage is. That both kinds of marriage are sometimes contracted from unworthy motives may be considered beyond a doubt, but such marriages, whether they be monogamic or polygamic, are not commendable, and they naturally produce unsatisfactory results.

You say that polygamy has been widely tolerated by Providence. Then what valid reason can any men and women find for not tolerating that order of marriage? Are they wiser than Divine Providence? You believe that polygamy was tolerated because of the hardness of men's hearts. Are men's hearts in this part of the earth so soft, so tender, so kindly, so chastely respectful to woman, that they will fulfil and be restrained within the requirements of the monogamic order of marriage? You know as well as I do that such is not the case. Again then, what reason for not tolerating polygamy? You will hardly say that men's hearts in England are not hard enough to tolerate polygamy, because you know they tolerate really and undeniably terrible infamies towards women. Allow me to say that polygamy is not a part of the law that was added in the time of Moses because of the hardness of men's hearts. Polygamy existed and was practised by inspired men long anterior to the time of Moses, by men who enjoyed direct communication with heavenly beings, which modern monogamists do not, and do not pretend to.

Jesus did not say that marriage, even polygamic marriage, was permitted because of the hardness of

men's hearts, but he did say that divorce, for several causes, was so permitted by Moses. And you will allow that there is a vast difference between marriage and divorce. One remarkable thing is found all through the Bible—that polygamy is nowhere denounced, but is considered marriage and is so provided for. Two other things are also remarkable—that divorce, though suffered, is spoken against both in the Old and the New Testaments, for the Lord hateth putting away, but it is nowhere said that the Lord hateth marriage, even polygamic marriage; and that adultery is unsparingly and repeatedly denounced; to which I may add the very noteworthy fact that there is not the first iota of Scriptural argument in support of the European and American notion that the polygamic relation is in anywise impure or unbecoming. That notion arose outside the Bible—it has no sanction there.

I cannot see wherein there is reason to suppose that polygamic marriage is a sign of hardness of heart. I have no doubt, if you faithfully examine your own heart and judgment, that you will be ready to admit that even polygamic marriage is not a sign of hardness of heart in those who observe it. Adultery, not marriage, comes of hardness of heart. Indeed, marriage naturally presupposes considerable tenderness of heart. Now doesn't it? I am sure that you, an honored wife, can not say that marriage is a sign of hardness of heart.

The divine privilege, custom, and legality of a man's marrying more than one wife does not, as some persons apparently conceive, in anywise imply that every man must have several wives, nor that any man must marry all the women he can pick up, nor that any man should stifle the dictates of affection and prudence in the arrangement of his conjugal relations in order to marry every woman he can lay his hands upon. If affection and prudence are essential to happiness in monogamic marriage, they are equally essential to happiness in polygamic marriage, and neither man nor woman can afford to despise them.

[TO BE CONTINUED.]

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

[CONTINUED FROM PAGE 547.]

When we reached Council Bluffs, we built up a town on the east side of the Missouri river; we also built two towns on the west side of the river. Where Omaha now is, was then a wilderness; but we were the pioneers; we had to travel three hundred miles from there to get a load of Indian meal or corn or whatever provisions we did get. This made our settlement here, when we planted it, one thousand three hundred and thirty miles from where we could buy provisions. When we reached this place, the saying was, "What is to be done?" "Do you think we can raise an ear of corn?" "I do not know." "Do you think wheat will grow here?" "I do not know. We cannot tell until we make the experiment. We will water the soil, plow it up, put the seed in the ground, and trust in God for the increase." A few families came here first, that is with the pioneers, and a few thousands followed the same fall. We started our settlements here, we laid out a town here and we laid it out for a city of country seats. Can you understand this? We laid out our city in blocks of ten acres, we divided each of them into eight lots, changing the front alternately, thus giving an acre and a quarter to each man, expecting that he would set his house back from the street far enough to surround it with his trees, flower gardens, his fruit trees and shrubbery that he might live there like a gentleman in the country. Trade has interfered with this arrangement in some

parts of the city. We planted our grain and vegetables; we got a little the first season. Potatoes grew a little larger than chesnuts, large enough to answer for seed the next year. I will remark here that every piece of furniture we possessed we had to bring here. Every side-board, every bureau, every mahogany table, every large looking-glass we had to bring here in these wagons, and I think there was fully an average of five individuals to each team. We had to bring provisions enough to last eighteen months or to go without; we had to bring our plows, our harrows, our seed grain and our clothing, and when we got here we had just as large kitchens as we were disposed to enjoy.

We had not been here six months before we organized a provisional government, elected our officers, sent a petition to Congress for admission as a State and sent our delegate, Hon. J. M. Bernhisel, to Washington. He was our first delegate to Congress.

I will go back a little and say that when we landed here, our little army of five hundred men had marched along to some of the frontier towns of Mexico and hoisted the American flag in every town they came to. They expected a battle. "Oh," said some, "the Mexicans will meet you; they will fight you;" but the promise was, if they would go in faith, believing in God and trusting in Him, they would have no battles to fight. When they marched into each town they hoisted the American flag. The officers charged them not to meddle with private property; not to meddle with individuals; they had no disposition, however, to do so. The people furnished them with what they wanted; when they obtained that and regulated the affairs of the little town, they would march on to the next one; and they fought no battles in all their career. But they were the first ones that ever raised the American flag on Mexican territory and preserved it there. (Applause.)

Now permit me to say a little more regarding our history; it is concerning improvements. A little town west of St. Louis, Missouri, called Jefferson, the seat of government for the State of Missouri, with the exception of that press, west of the Mississippi, we printed the first paper and owned the first printing press. We sowed the first wheat; we built the first mills; we occupied the first schools; we set out the first trees; introduced the first libraries; we are the pioneers to the Pacific Ocean of every improvement in mechanics and scholarship. We had a good press and library in San Francisco, which was carried round the Horn by a company of our people, who emigrated to that country in the ship *Brooklyn*. We made the first bricks in California, and commenced improvements in that State. Our battalion boys found gold in California, which raised the hue and cry until it became very notorious, and so large and plentiful was it supposed to be that the cry was—"Gold in the sands," "gold in the rivers," "gold in the hills," "gold in the mountains," "gold in the streams," "gold in the dirt," "gold is everywhere, let us go and get the gold;" and we fed our thousands that crossed this continent to the gold regions and preserved their lives. Did we ever injure an individual? Not one. I will say here that gentlemen, if they may be called so, those in human shape, hundreds and thousands of them, have been here and after receiving the kindness of this people would say, "What can we do for you?" They have never received but one answer, "Tell the truth about us; that is all we ask of you." But instead of doing this, they have written from east to west, and from north to south, "The Mormons painted," "Mormons in blankets," "Mormon thieves," "Mormon Indians," "Mormons massacreing the emigrants," "Mormons doing this and that wrong," which is palpably all of it false from beginning to end. But that is the reward we received in many instances; not in all. Here let me make this remark, it is not gold seekers who visit us now; we have an entirely different class of men since the railroad was built. The hue and cry was, "The Mormons do not like the railroad!" "the Mormons do not want a railroad!" "the Mormons will not have a railroad!" We never travelled a day, and I can call my brethren to witness the truth of what I assert,

from the time we crossed the Missouri to this point, but what we were looking for a track for the railroad, and we had not been here long before we petitioned Congress to build a railroad as well as for a government.

A class of our fellow-citizens are coming here now who look at things very differently to their predecessors. Men of this class are beginning to think that if they enjoy freedom and equal rights for themselves we must enjoy the same; for that which is meted out to one portion of the community we may rest assured will be meted out to the rest sooner or later; this is in the course of nature. Whether the God of nature produces it or not, it is so, and always has been so.

Now we want liberty, freedom and equal rights; we want the privilege of living, praying, speaking, building our meeting houses, attending our farms, building our factories, schooling our children, improving our society, and of gathering up the poor, meek and humble of the world—to go and hunt them out from the caves and dens of the earth, and to bring them up here and make them equal with us. This is the watchword of "Mormonism;" never descend to the state of those beneath you, but take them by the hand and bring them to your condition. This is our doctrine.

I will ask the citizens of this city and Territory and of these mountains—you that have made the farms, built the houses, set out the orchards, built the factories, made the improvements—had not we better stay here? (A unanimous cry from the vast audience of "Yes.") I rather think we will.

[TO BE CONTINUED.]

THE MORMONS AND THEIR TERRITORY.

Utah is the most prosperous and populous of our Territories. The number of inhabitants is estimated by the Mormons to be 150,000, and Salt Lake City is credited with 20,000. Gentiles who have visited Salt Lake think the estimates not far wrong. A State would have been organized ten years ago if Congress had not feared that the result would be the legalization of polygamy and the introduction with it of troubles that might not be cured for many decenniums. Several States are now represented in the United States Senate with a smaller population than that of Utah.

A Church with devoted adherents was needed to tie people down to the basin of Salt Lake. The landscape was bare, timber remote, water scanty, the climate severely cold in winter, and all access to navigable tide water, and to the main centres of population and trade, very costly. Brigham Young selected this unpromising place for the seat of his new Zion, and for a quarter of a century he and his people have been faithful to each other and to the desert valley, which they have filled with thrift and prosperity. Some travellers have said that the Mormon capital is the prettiest town in the United States, and all admit that it does great credit to the people who have built it.

The Mormon community is filled with the spirit of confidence and co-operation. If a neighbor needs help he has no difficulty in getting it. If the public interest requires that anything should be done, and there is a delay about beginning the work, the Church authorities select men to begin it, and they obey orders. Settlements are established and abandoned, roads are opened, factories are built, and trading expeditions sent out by the direction of Bishops, Elders, and other ecclesiastical functionaries. There is a mutual helpfulness that is not found in any other community of equal size.

It has been part of Brigham's policy, from the first, to make his community as independent, industrially, of the Gentiles, as possible; and for that purpose he has encouraged home manufactures, and discouraged the importation of costly and useless luxuries. The women have been accustomed to dress in plain cottons and woollens,

plainly made, and though they have evidently not heard from Paris for years, their gowns are quite as comfortable as those worn by the most obsequious imitators of Eugenie. One of the first productions of Salt Lake Valley was leather, and its title of "Valley Tan," given to everything else of home production, was sufficient to command the favor of every Mormon. We say every Mormon, for although there were malcontents among them, yet, taking them as a class, they were harmonious in their government and business beyond all example. Frequently, they moved, as though their temporal welfare and eternal salvation depended upon implicit obedience to their ecclesiastical authorities, and those, again, acted with a similar unanimity. Churches, families, social clubs, old and life-long friends separated on account of slavery, secession, and minor points of politics, and questions of personal gain or advancement, but the Mormon leaders were of one mind. If they have any wire-pulling and quarrelling, they keep them secret.

The Mormons include a great number of skilful mechanics. They have cotton and woollen factories, and saw, planing, and grist mills, and they can now produce nearly everything that can be made in any part of the United States. The construction of the railroad has reduced the price of many of the articles with which they supplied the miners of Idaho and Montana two years ago, and they are compelled to seek for new industries. One of these is silk, and they have so far succeeded very well in cultivating the mulberry and rearing the silkworm. They will have about 2,000,000 cocoons this year, and the main object of John W. Young's late trip to our State was to visit our cocooneries, and see what information he could get that would be of value to the silk-growers of Salt Lake. With such an industrial spirit as the Mormons have, they must prosper.

The future of Utah depends, to some extent, upon polygamy. The Mormons should pass a bill through their Territorial Legislature forbidding polygamous marriages, for the future, and they should get a new revelation or adopt a rule of the Church that the time has come when all marriages must be monogamous. It is far better that they should do this than that somebody should do it for them. If they do it, they can use the form that suits them best; if they refuse, the form may be the one that will suit them least. By prohibiting polygamy for the future they will disarm their most dangerous enemies, and probably put an end to an agitation that would otherwise continue for a long time, and often cause alarm. As for past polygamous marriages, it is probable that more harm than good would come from disturbing them. So long as the social evil prevails extensively in Washington, it would be unbecoming in Government to make war on the Mormons for polygamous marriages contracted in the past, many of them at a time when there was no law to prohibit them.

The entire Pacific slope is interested in the peace and prosperity of the Mormons, in the removal of all causes of quarrel between them and the Christians of the nation, and in the admission of their Territory as a State of the Union, upon terms that will secure the preservation of good feeling, protect the principles of our most enlightened society, and foster the development of the resources of the Western slope of our continent.—*Alta California.*

Let the Government of the United States extinguish its "social evil," which prevails throughout all the States, before it presume to ask Utah to give up its domestic blessings.

Fort Rawlins, the new military post, established by General Augur on his recent trip to Utah, is situated on the Timpanogos River, near Provo City, Utah. It was named in honor of the late Major General John A. Rawlins. Companies C and K, of the Thirteenth Infantry, have been stationed there, with Captain A. L. Hough, also of the Thirteenth Infantry, as post commander. These troops were detatched from Camp Douglas, to occupy, temporarily, the new quarters. At present, the soldiers are merely camped at the site of the post; but government buildings will be immediately erected, and very soon Fort Rawlins will be one of the military institutions of the Far West.—"Omaha Herald."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 6, 1870.

EXIT CULLOM.—Mr. Cullom, the notorious hero of "the Bill" to exterminate Mormonism, has begun early to reap the reward of his deeds done in the body. It is stated that he was very anxious to have that Bill passed, thinking it would be such a capital credit to him at home, that is, that he would thereby create for himself political capital and credit. But if man proposes, God frequently disposes. Like many another anti-Mormon, Mr. Cullom made a slight mistake if he thought to make political capital by attacking Mormonism, for, after a long and bitter controversy, he has failed to be renominated in the Eighth Congressional District of Illinois for Representative to Congress, Col. Merriam having received the honor of nomination, after 180 ballotings. The Convention pledged themselves to support the nominee. Pass on, Cullom. The mill of the Gods grinds slowly, but it grinds exceedingly fine.

AUSTRALIA.—A letter from brother Albert W. Aspinall to President Geo. A. Smith, dated Sydney, N. S. W., June 26, and published in the *Deseret News*, says, "Elder Robert Beauchamp is confined to his bed with very severe illness, or nervous prostration, which I think is measurably the result of the hardships he has endured while on this mission."

Elder Beauchamp arrived at Sydney June 18. The Branch at Karori numbered about 40 members when he left, chiefly whole families. Several more had been added to the number since. Brother Aspinall says—

While in New Zealand, Elder Beauchamp got roughly handled, being pelted with various missiles of a most vulgar character, and otherwise abused. When he went to Karori, the only ministration they had there was the visit of a Church of England clergyman once a week, grinding over the old, old tunes. After brother B. had baptized eight or nine persons, nearly every room that could be obtained was nightly occupied by various preachers. The place seemed alive with them. The parson aforesaid, Mr. Toomath by name, challenged brother B. to a public discussion, which was accepted, and resulted in the baptism of three persons who attended. The parson abused brother B. on the subject of polygamy, and brother B. asked him if ever he expected to sit down with Abraham, Isaac and Jacob in the kingdom of our Father, for the parson had called Jacob a "besotted old beast," and the wives of polygamists "female she-beasts." This for an educated man, college bred—you may guess how he lost his temper.

We trust that long ere this Elder Beauchamp has been completely restored to health and usefulness in the mission where he has labored so earnestly and effectively, that he will be still more abundantly blessed in his labors, and that ultimately he will return to Zion with joy, bearing his sheaves with him.

THE UNITED STATES.—Elder Edward Stevenson wrote to the *Ogden Junction* from Polk City, Iowa, July 25, that he held meeting there on the

24th, and that a few talked of emigrating thence to Utah soon. Elders W. C. Dunbar and L. O. Littlefield accompanied Elder Stevenson to the States, all on business we presume.

CORRESPONDENCE.

AUSTRALIA.

Melbourne, June 14, 1870.

President Albert Carrington.

Dear Brother—I have just returned from my visit to New Zealand, and have had the pleasure of reading your very welcome letter, dated March 21. I was very glad to receive your approval of my action in respect to the rebaptism of the Sydney Saints, and indeed I expected no other. I do know that all my actions are regulated with a single aim to the upbuilding of the kingdom of our God. I am His servant, I have the spirit of my calling and am trying to magnify it. If I err, it will be in judgment, not intention. God has blessed me in my mission, and the blessing pronounced upon my head when I was set apart by President George A. Smith has been fulfilled and is fulfilled every day, and I thank my Father in heaven and bless and praise His holy name that I do know that His living oracles are in the Church of Jesus Christ of Latter-day Saints. I do know that God lives, for He has fulfilled to me the promises made by His servants in His name and with the authority of His Priesthood.

What pains the world do take to glorify the Saints and make them fit companions of Jesus and the Apostles in his day, and all the holy Apostles and prophets since the days of righteous Abel! Jesus has pronounced a blessing upon those who are persecuted for righteousness' sake, and Paul has said that those who suffer with Jesus shall reign with him. John, in his beautiful visions on the Isle of Patmos, among other things, saw prophetically, after the angel had brought the ever blessed Gospel to the earth, a great multitude out of every nation, tongue and people, and when he asked who they were, he was told that they had come up out of great tribulation. Mark—it was great tribulation, not a little. Now people are gathering from every nation, tongue and people to Utah; and whatever Scribes and Pharisees may say to the contrary, these people are gathering there to the nucleus of the kingdom of God, and they are doing so because they believe God has commanded them so to do. They are becoming a great multitude, and the world are doing all they can to make them represent the exact likeness of the vision which John saw. How wonderfully our God makes the wickedness of the wicked to praise Him! Blessed be His name, He overrules all things for the good of His faithful Saints. I have no care for consequences—God is able to take care of His own work. All that I am anxious about is that I may be found faithful and obedient unto the end, and I know that it is necessary to be very watchful and prayerful, lest after I have preached to others I myself should be a cast-away. Such are the perilous times in which we live, that he who standeth must take heed lest he fall. God preserve me and all honest Saints from the dreadful curse of apostacy, is my heartfelt prayer, in the name of Jesus, Amen.

I sincerely thank you for the STARS—they have been a pleasure to me. Some good Saint at home has been so kind as to send me some *Deseret News*—God bless him, or her, whoever it is.

I intend sailing for Sydney on Wednesday next, to build up the Saints there. I feel that I am responsible that every creature have an opportunity of obeying the Gospel, so far as my mission is concerned. The Saints in Sydney write me that they are doing well. They have taken a house with a large room in it for meetings and to be used as a mission house, and they have had a sign painted as follows—

HOLINESS TO THE LORD!
LATTER-DAY SAINTS' MEETING HOUSE.

Give my love to brother Albert Dewey. I should like to have a line

from him, according to promise. Love to brothers James Hardie, J. Q. Knowlton, and all the Elders from our dear loved Deseret. God bless you, dear brother, with every good and precious gift, and above all with a firm and steadfast heart in the cause of truth, is my prayer for you in our meetings and in private where none but God hears.

Your loving and dutiful brother in the everlasting covenant,

ROBERT BEAUCHAMP.

AMERICA.

Salt Lake City, Aug. 9, 1870.

President Horace S. Eldredge.

Dear Brother—Having left the Old World, or England, with rather a short notice, and not having had time to bid the Saints good-by, I thought a few lines would prove acceptable from me, after returning home. From the time we bade you good-by on the ship *Manhattan* until our safe arrival in Salt Lake City, the Lord was with us, or His angels were, to protect us from trouble and accident, and I am thankful for it to Him, the Giver of all good. When we begin to realize His ways to His children on earth, we shall make our ways straighter and not be quite so narrow minded and selfish as we find ourselves at present in this crooked and perverse generation.

We have the privilege here below of proving ourselves whether we will listen to God, man, or the devil, and I will say, so far as I have learned and seen with my eyes, some in Zion are going to serve Lucifer, the Son of the Morning, by giving way to doubts concerning the kingdom, or those who have proved themselves true and firm to it all their days. But now is the day of great events, yes, greater than any other day we can read of, and woe to those who pay no heed to the servants of God in this day, which is the day of tribulation that John the Revelator speaks of. Many are the ways of Satan to lead the people to become like himself, and he seems to be offering some weak-minded people some silver mines to run after, and persuading them that even good men are only seeking to enrich themselves and care nothing for the kingdom of God.

To the Saints in Europe I will say, I thank you for your kindness to me while in England. I know your feelings, and the many years some of you have been in the Church, and have fed the Elders and given them money to help them on their way, for which you will never be forgotten, but will be remembered by the faithful Elders. For myself I am thankful that I have been through your land and beheld the world with my eyes. I can say, with the rest of my brethren, I labored for nothing only to do all mankind good, and in a time to come I can say, yes, I testified to the truth of what God has done in this day. What I desired while on my mission was to teach the Gospel and let the Lord have His way and say, regardless of my opinion or any other man's. My desire is for the Saints to listen to the Elders and never find fault with the Lord for the faults of men.

H. O. SPENCER.

Provo, U.T., Aug. 10, 1870.

President Horace S. Eldredge.

Dear Brother,—We are gathering a pretty fair harvest in Utah County. The woollen factory buildings progress finely under the superintendence of Bishop A. O. Smoot. A permanent military post (Fort Rawlins) is about to be built on the south side of the Provo Bench, on the west side of the road as you ascend the dug way from Provo river. All moves along about as usual, money is very scarce, and trade is dull. We are making efforts to secure our lands, being necessitated to some extent to avail ourselves of the benefit of the Homestead Act.

Your brother in the Gospel,

A. F. MCDONALD.

SCANDINAVIA.

Copenhagen, Aug. 25, 1870.

President Horace S. Eldredge.

Dear Brother—I had a very pleasant time on my recent visit to the three Conferences in Sweden. I found the Saints feeling well and trying to live their religion. We had several good meetings in Malmo, Jonkoping, Stockholm, and Upsala, where there are large and flourishing Branches of the Church. Many strangers attended the meetings in those cities. Some 15 or 20 were baptized during our

visit, and many more are investigating our principles. Last Sunday I attended a quarterly Conference meeting at Malmo, where there were between three and four hundred Saints and many strangers in attendance. Fifty-eight persons have been baptized in that Conference during the last three months, and sixty-seven in the Stockholm Conference.

As soon as the busy season of harvesting is over, and we can commence holding evening meetings, I feel satisfied that a good work will be done in this mission, especially in Sweden. Some twenty or more have been baptized here in Copenhagen since the departure of the emigrants in July. My health is good and I feel to rejoice in my labors. It is a great privilege and blessing to be engaged in the work of the Lord, and see the accomplishment of His purposes in the last days. The brethren here in the Office are well and join me in love to you, sister Eldredge, and the brethren in your Office.

May the Lord bless you in your labors, is the prayer of your brother and fellow laborer in the Gospel of peace,

W. W. Cluff.

ENGLAND.

Cheltenham, Aug. 23, 1870.

President Horace S. Eldredge.

Dear Brother—I feel first-rate on my mission, although I feel my inability in the lack of education, but, as you say, those who make the loudest noise are not heard the plainest, nor do they always do the most good.

I find this Conference in a tolerably good condition. President Neff was a man liked by the Saints. His fatherly instructions and counsel were thought a great deal of. There are some very good Saints in this Conference, but they are very poor. The Conference numbers 150 or 160, young and old. Their average wages are ten shillings per week. A very few might emigrate if they would. I have been through all the Branches, instructing the Saints, to the best of my ability, to live their religion, so that God will bless them. Those who can gather, I have counseled to do so, before calamities come upon them. The people in this part of the world are very much embittered against us, so much so that they will not let us have a house for meeting in Cheltenham.

Any counsel or instruction you may see fit to give, will be kindly received. My kind regards to sister Eldredge, brother Jaques, and the other boys in the Office.

Ever praying God to bless you and yours and all laboring with you, I remain your brother in the Gospel,

Stephen Taylor.

Pendleton, Manchester,
Aug. 27, 1870.

President Horace S. Eldredge.

Dear Brother—All is well in this Conference, so far as I know, and the work is prospering. A good spirit prevails in all the Branches, and the local Priesthood in nearly all the Branches are energetic and alive to their duties.

With kind regards to yourself, sister Eldredge, brother Jaques, and all in the Office, I am your brother in the Gospel,

D. Brinton.

A UTAH PHOTOGRAPH.

Don Piatt has given a report of an interview with Ex-Judge Wilson, who was recently removed from office because he would not fall down and worship the Colfax conspirators. It tells the story about Utah just as truth requires it should be told. Mr. Piatt says—

I called on this martyr to law and found him a young man rather above the medium height, slender and long limbed, with a profusion of black hair falling over a well developed forehead, under which were set a pair of bright, piercing eyes, and a hook nose somewhat tinted, as the cheeks were, with the tan of the sun on the plains. Altogether he appeared a fair looking man, of good common sense, and the slow measured manner peculiar to

people who sit on benches and adjudicate. I asked him how long he had resided in Utah.

"Two years, sir," he replied.

"And what is your opinion of the Mormons as a moral, intelligent people?"

"They are a quiet, industrious sort of people, appearing to us very moral from the contrast between them and their neighbors.

"Have you had any difficulty in the just execution of the law since you have been there?"

"None whatever; on the contrary, soon as they discovered that I intended to act towards them in good faith, they rendered me all the assistance in their power. I have decided many questions adverse to their claims, and they always cheerfully acquiesced. The fact is, that if any one will go among them and attend to his own business, not meddling with theirs, he will find them kind, considerate and neighborly."

"What do you mean by meddling with their affairs?"

"Violations of law, as in any other community. And two-thirds of the exaggerated stories of their tyrannical conduct originates in this. A rough from the mines or plains gets among them and commits any outrage; they know that the United States courts will shield him, so they take the law in their own hands, and as they are stern bigots, meaning business, and believing that the Lord protects them, you may judge of what they mean by law in their own hands.* This is so well known that the scoundrels give them a wide berth, or, while in the Territory, behave themselves."

"What do you think of the crusade now going on against them?"

"If you mean the motive or origin, I do not know. It certainly does not come from any hostility to their religious belief or practices. No two Gentiles in the Territory can look in each other's faces, and talk that stuff without laughing."—*Omaha Republican.*

[* The judge evidently here referred to outrages against chastity.—ED. STAR.]

UTAH NEWS.

THE following are from the *Deseret News* to Aug. 11:—

Duprez' Minstrels were at the Theatre.

St. George was visited by a heavy storm of wind and rain Aug. 6.

A Sermon by Dr. Newman, of Washington, D.C., and a Reply to the same by Elder Orson Pratt, had been published.

The *Manhattan* company arrived at Salt Lake City, Aug. 5. One death occurred while *en route* from Omaha to Salt Lake.

Superintendent Musser had opened a new Deseret Telegraph Office, at Levan, Juab County, Miss Elizabeth Clarridge operator.

Mr. Leopold Balbach, of the firm of Balbach & Co., from Newark, N. J., was in the city, preparing to erect smelting works for Little Cottonwood ore.

Z. C. M. I. had purchased the "Big Boot" establishment of Mr. Sloan, with the intention of carrying on an extensive manufacture of boots and shoes.

The entire vote cast in Salt Lake County, as reported, was 4276, of which Hon. W. H. Hooper obtained 4104 as Delegate to Congress. Not many left for the Gentile candidate.

John Tout, while hauling lumber from City Creek saw-mill, was thrown from his wagon by the team running away. He received a deep gash in the forehead and had his right ear nearly severed.

Brother Robert Patrick, who had been hurt in falling from the roof of Messrs. Teasdale & Co.'s store, was progressing favorably, Aug. 5. No bones were broken, the injuries being mostly confined to his back.

Brother James P. Terry, of Rockville, reported that but little damage had been done there by the locusts at the time he left. Good wheat and corn crops were expected, and a large yield of all fruit but grapes.

After considerable beating about the bush, Dr. J. P. Newman had arranged to discuss with Elder Orson Pratt the question, "Does the Bible Sanction Polygamy?" The discussion to be held in the Tabernacle, Aug. 12, 13, 14.

A letter from Cedar Springs said, "We have had two sets of grasshoppers, which have gone away without doing any serious damage; it is expected there will be five thousand bushels of wheat raised on the co-operative farm; corn and cane look well."

Francis Sharp wrote from Smithfield, Cache County, July 26, that health prevailed, the grasshoppers were nearly all gone, not so much damage done to grain as expected, fall grain looked well, two-thirds of a crop, harvesting briak, corn and potatoes looked well.

Good times in celebrating the "24th" were had at West Jordan, Millville, Hyrum, Logan, Smithfield, Payson, Santaquin, Spanish Fork, Alpine, Centreville, Levan, Kanosh, Goshen, Parowan, Heber, Harrisburg, Ephraim, Fountain Green, Moroni, Mount Pleasant, Beaver, Virgen, and Rockville.

"A Citizen of Levan" wrote from that place July 24, that health and peace ruled, locusts had taken nearly all the small grain, corn and cane and potatoes looked very well, gardens and orchards not much injured and doing well. The settlers had done much labor in fencing, opening kanyons, and building, and were full of faith and hope.

Bishop Daniels wrote from Malad City that the locusts visited that place July 5, stripped the city lots, and destroyed about two-thirds of the crops. Only one shower had fallen for several months, the range was dry, and milk and butter were scarce, but the people felt "as well as could be expected," and a little better, thank you.

James C. Brown wrote from Manti, July 31, that refreshing showers had fallen during the week, and on the 30th a most severe thunderstorm, during which a span of horses belonging to John Wilkinson were struck dead at his door, immediately after he had dismounted from one and entered his house. Bishop Moffat inaugurated donations to procure brother Wilkinson another team.

The *Minnesota* company arrived at Salt Lake City, Aug. 10, twenty-one days from Liverpool. No lives were lost and good feelings and health made the journey an exceedingly pleasant one. The company were met, on their way from Ogden, by Presidents Young, Smith and Wells, and Elders W. H. Hooper, J. A. Young, J. W. Young, F. Little and several others; and at the depot by the First Presidency of the Bishopric, Edward Hunter, Jesse C. Little and L. W. Hardy.

"Citizen" wrote that 837 votes were polled at Corinne, although there were only 225 tax payers. "Everybody voted, all the railroad hands up and down the track, as far as they could reach them; all the men from the mountains that were getting out ties, timber, &c.; all the teamsters (and the town was full of them) from Idaho, Montana and other points; all the passengers on the trains that could be induced to vote; of the miners from Snake River many came, and those who could not come sent their votes." All Gentile votes.

A very heavy rain storm fell at Cedar City, July 25. The water actually poured down in torrents, causing the streets to be entirely submerged in one large stream, which in some places was quite deep. Cellars were flooded, many of the ditches, fences, mill races and bridges were either washed away or otherwise seriously damaged. The storm had one good effect at least, in washing away the poisonous deposits of the grasshoppers; the pests had been very numerous there for a few days previous up till the commencement of the storm.

H. P. wrote from Hyrum, Cache County, July 13, that the grasshoppers had gone and had done little harm. The fall wheat was little hurt, but the spring wheat suffered. Cane, corn, and vegetables looked well, indeed the farms and gardens looked better than for four years previous. Hyrum had a free school, Elder C. C. Shaw teacher, Miss Mary E. Curtis assistant. A new rock school-house was to be finished in September, cost $2,000. The new co-operative store, of rock, was built at a cost of $2,000. Henry W. Naisbitt, Esq., delivered a lecture on co-operation, July 5. The Female Relief Society were about to purchase a library for the use of the schools. H. H. Peterson, Esq., was teaching vocal music, and H. Monsen, Esq., was engaged to teach instrumental music.

Dr. J. P. Newman (Grant's parson) preached in Faust's Hall, Aug. 7, to a congregation of 400, in approved infidel style, terming certain Bible gentlemen, "Lamech, the murderer;" "Abraham, the coward and equivocator;" "Jacob, the swindler, liar and thief;" "Gideon, the bastard and idolater;" "David, the adulterer and murderer;" and "Solomon, the man who built altars to worship the God Moloch." The Doctor thought the Constitution defective in leaving religion between a man and his God, declared that polygamy must be put down, the strong arm of the Government would be brought to bear upon it, but he hoped it would be done mercifully, for the sake of the women and children. If the strong arm of the Government bears down on the Mormons, then the stronger arm of the Almighty will bear down on the Government, worse than the Prussians are bearing down on the French.

Brothers Milando Pratt and Thomas, son of Elder C. C. Rich, had a view of the "Bear Lake Monster," July 19, south of Fish Haven. They report that "their attention was attracted by an unusual commotion in the waters of the lake, and looking in the direction they presently saw the head and a portion of the body of a creature larger round than the body of a man, the head resembling somewhat the pictorial representations of the walrus, minus the tusks. The portion of the body out of the water was about ten feet long. Several shots were fired, but missed the creature. It swam away in the direction of the east side of the lake, its track being marked by a wavy, serpentine motion. Its entire length was apparently about forty feet. The young men had a view of this denizen of the deep for about fifteen minutes. One enterprising citizen, determined if possible to capture one of these animals, has a large rope, to which is attached a very strong hook well baited, tied round a stout tree."

The following are from the *Ogden Junction* to Aug. 13—

S. W. R. recommends the establishment of a shoe factory in Utah, similar to those in New England.

The publishers of the *Junction* were issuing the *Junction Despatch*, a small daily sheet with the latest war and other news.

A boy named Careswell was accidentally shot in the breast and knee, but not seriously, instead of a chicken, by Mr. W. S. Brown.

The Blonde Troupe performed one night at Ogden, also Duprez and Benedict's Minstrels, also giants, dwarfs, and Circassian girls were there.

Dr. S. Woods, of the Chicago *Journal of Commerce*, had returned from a visit to Salt Lake City, "satisfied and pleased with all he saw." Then he is much more easily satisfied and pleased than we are.

The same evening that the *Minnesota's* company arrived at Salt Lake City, about a hundred of them returned to Ogden, twenty-five of them bound for Ogden Valley, and the rest for Cache and Bear Lake Valleys.

In consequence of the prevalence of the measles and the chicken-pox, and of a few cases of small-pox, the Ogden schools had been closed and the city declared under quarantine regulations. At last accounts the infection was abating.

Elder James A. Little wrote from Eagleville, Iron County, July 10. Mining was increasing in importance in that section. One stamp mill had been in operation several months, another was reported nearly ready for operation in Dry Valley, and two more were said to be on the way for Dry and Meadow Valleys. Workmen and others were paid chiefly in checks on the Bank of California and its branches, as cash was scarce. The settlers were healthy, the crops promising, weather warm and showery, though it had been very dry. No grasshoppers. The first regular mail coach from Cedar City to Panacca, passed through Eagleville July 4.

"Derby" wrote from Hooperville, July 21, that the grasshoppers did considerable damage, but two-thirds of a crop was expected. Sorghum and corn looked fine. The settlement had 50 acres in orchards. Mr. Fowler had a flourishing young nursery. Mr. H. W. Naisbitt had planted out 400 box elder trees around a quarter section, which had a wire fence. A day and Sunday school were in operation, the day school taught by Miss Julietta Slade, average attendance 30. A co-operative store was contemplated. Hooperville contains 400 inhabitants, has a post-office, and is a thriving settlement, Gilbert Belknap President. There are 4760 acres in the survey, and it has a canal for irrigation 13½ miles long in the south fork, 6 in the north fork, 24 feet wide at bottom, 31 feet at top, cost $48,398. The water was first turned in last year.

SCRAPS OF NEWS.

THE WAR.—Last week there were several days' more of tremendous human butchery, called war, at or near Metz, Vouziers, Beaumont, Buzancy, Carignan, Vrizy, Strasburg, Sedan, Douzy, Remilly, Bazeilles, and possibly several other places, both parties suffering greatly.——The Emperor Napoleon fizzled out and surrendered Sept. 2, and Macmahon and his army at Sedan capitulated.

THE NEW WORLD.—The Omaha "Herald" says—"General Augur, Commandant of this Department, returned from Utah yesterday. The General scouts the statement contained in a recent telegram that he was insulted by the people of Salt Lake."——Mrs. E. Cady Stanton says H. W. Beecher once, at least, tried the Bolton-Watt-Park freak, at Hartford, and did it so lady-like-ly "that he was quite unwilling to return to the sombre garb of manhood."——At Memphis, in a scuffle, Judge John W. Smith "chawed off" a portion of one of the ears of Hon. W. J. Smith, M.C. As the hon. gentleman was being driven off for repairs, a boy picked up the bit of ear and ran after the carriage, shouting, "'Ere, mister, you've forgotten your ear!"——The New York "Herald" of Aug. 17 says, "A series of meetings were held last week by the Mormons in Little Compton, Rhode Island."——Anna Dickenson cannot bear restraints. That's what's the matter with most people, though perhaps Anna has it worse than common.——The Sioux are all for peace.——The New York "Sun" charges President Grant with the scarcely concealed purpose to aid the governments of the Southern States in retaining power by fraudulent elections this fall, and to uphold them by the bayonet on the condition that they will support his Administration.——The U. S. Republican party confesses that its expectations have not been realized in the action either of the President or of Congress.——The Roman Catholics rule New York. The Orangemen of that city could not hire any piece of public ground in the vicinity to conclude their annual picnic, ferociously broken up by the Catholics July 12.——The price of ice was raised 400 per cent. the past summer in New York.——Tremendous frauds in the U. S. pension bureau, implicating numerous officers, have lately been discovered.——The Springfield "Republican" asks, "Have we a President among us?"——The Montana and Corinne mail stage has been attacked twice lately, near Pleasant Valley, by robbers.——The Omaha "Herald" says, "The Utah anti-polygamy bill died at last. What becomes of the inconsolable Hollister and the rest of the Colfax carpet-baggers?"——American papers complain of an epidemic of crime.——The Omaha "Herald" says, "There seems to be a general and concerted onslaught on Grant by republican journals from one end of the country to the other."——The Red River expedition entered Fort Gairy, Aug. 24, but Riel and his followers had fled.